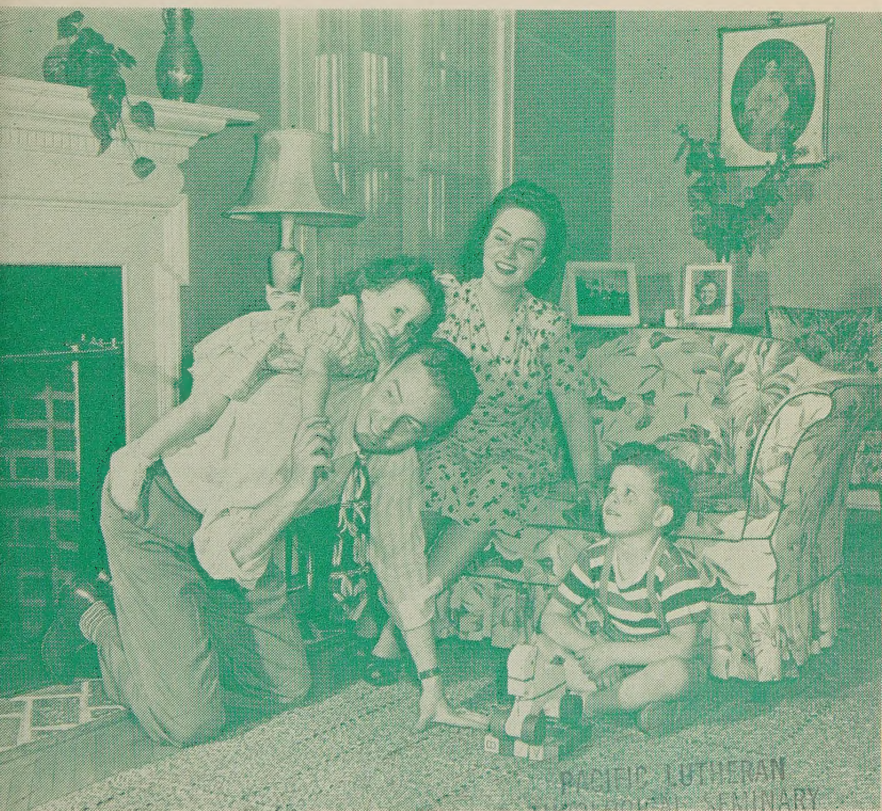


The Church School Teacher

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MAGAZINE FOR CHURCH SCHOOL WORKERS

THE CHURCH SCHOOL TEACHER

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APRIL 1954

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COVER:

*See page 13 "Take Time
To Play."*

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Just A Few Words

By THE EDITOR

THIS month we feature the family. National Family Week is May 2-9. We treat it one month early to remind you to make your preparations early.

Two wars, two invasions into our homes have left the earth scorched. The young green shoots which since we have sprung up often have been left uncultivated. They have grown wild and rank. Mom and pop wring their hands. Jimmy puts his teachers through the wringer. The teachers wonder if Jimmy is worth it.

Living Testimony

Perhaps Jimmy's dad should get the psychiatrist's bill when Jimmy's teacher takes to the couch. And Jimmy's mom should supply the money for his Sunday school teacher's quiet cry after the Sabbath service. On the other hand let the achievement awards be given to Mom and pop. Surely, there ought to be a *Pro Deo et Patria* for a Mom who has worried her son

through one. Drape her with both flags and put her picture in the Church paper. She is a living testimony to the fact that the battle is not lost.

No battle for the right is lost. That is the message of Easter. Our Lord's path of temptation, trial and suffering leads not to the grave but through the grave. We who die with him on the cross are made alive with him in his resurrection. To believe in Jesus is to believe in his victory over sin and death—my sin and death—and to launch out to live a resurrected life.

All the Way

Surely for the Church school teacher the resurrected life means a life of devotion all the way. It means personal consecration, devoted attention to the pupils and to the curriculum, and a quiet confidence that the resurrected Christ works in both teacher and pupil. No battle for the right is lost.

From Your Director

By L. H. WESTBERG
Augustana Lutheran Church

THE battle for the family is not lost. But modern parents desperately need help. Many parents within the Church are given no help in following up their children's Sunday lessons. "What can I do in one hour a week" complains the teacher. Not much, if the teacher and the parents go their individual ways. They should join hands.

The Personal Touch

I am convinced that the initiative of such unity must come from the teacher. The teacher should personally call on Jimmy's parents and tell them what the Church school is trying to do for Jimmy. Specific matters should be discussed, such as the goals for the quarter's Sunday school work and the part the parents must play if the goals are to be achieved.

This kind of personal touch should not be cast aside because it is a new approach. (True, the personal call may well be the most modern technique of the post-public-relations era. Certainly more modern than television.) It should be tried for it has great promise.

Here are some suggestions. First, make sure you know what

you want to accomplish with Jimmy next quarter. What are your aims for the quarter, in other words. Now break these aims down for the quarter's units and for each lesson. Get these aims written down on a sheet of paper you are going to explain these aims to Jimmy's parents and leave the paper with them.

Add to the list of aims the parts Jimmy's parents are to play. What scripture should they help Jimmy memorize? What hymns? What applications are to be undertaken in the home? What texts should be included in the family altar? Write it all down. Finally, put the sheet plus your Study Book and Teacher's Guide in a large manila envelope.

Concentrate on One Family

Now telephone Jimmy's mother for an appointment. For the moment don't concern yourself with any other parents. Concentrate on Jimmy's parents. Tell Jimmy's mother you want to call and talk about her son's Sunday school work. Ask to see both mother and father. If there is complete silence following your request, do not be surprised. Just hang on. In a few moment's Jimmy's mom will r

ain consciousness and get back on the wire. Make your appointment for a time when the television can be turned off.

I can almost guarantee that from then on you and Jimmy's parents will get on famously. One other suggestion. When you visit Jimmy's parents, get right down to business. One or two sentences about the weather will suffice for introduction. From there on let it be business. When the business is finished take you leave.

When you get home look over the duplicate of the sheet you left with Jimmy's folks and evaluate your visit. What should you omit when you call on Mary's parents? What strengthen? What add?

Then get busy on the worksheet for Mary's parents. Put it in the manila envelope. Add your study Book and Teacher's Guide. Telephone for an appointment.

Do the same for each member of your class. And while you are in motion call on some unchurched and unchurch-schooled children.

Come to think of it, the personal call isn't so modern, after all. One day when Jesus was passing through Jericho he made a personal call to the house of a man named Zacchaeus. It had remarkable results, too. Jesus summed them up in thees amazing words: "Today salvation has come to this house . . ."



Church Schools Need the Family

By ADOLPH C. STRENG

THE FAMILY must ever and again realize that at best all educational agencies of the church can only be *supplementary, auxiliary*, giving aid to what is basically a family function. That must make the family all the more appreciative of what the church school teacher, the pastor and the other religious educators accomplish.

The Christian home with an average "enrollment" of two to four children must do a much better job than the church school class can ever hope to do. Since parents actually live with their children, their example is more important than that of the pastor or teacher. A sense of values is created first and foremost in the family also for God's little ones.

The family must serve much more effectively in days of international tensions. As long as most of us can remember America has been passing through one crisis after another; for those who journey with their hand in God's hand the recognition of crises makes life

intensely challenging. Little wonder that the world is today passing through several revolutions each decade. For the first time in history the Christian ideals of a minority of people—though yet sinful—are making a real impact upon the majority of the more "backward" people of the world. This revolutionary impact not only results in intense "birth pains" but predicts new life ahead.

Taproots Needed

At the same time millions of our children receive very limited Christian nurture in the home; they are not being charged to drive deep-going taproots into spiritual soil which would make them forest giants that welcome stormy gales. In some of our school systems as many as twelve per cent of the children are in need of psychiatric care because they lack religious convictions, because many of their leisure time activities are harmful and because there are tensions in their family life. Church schools and all America are in need of the full backing of devout families.

According to Scriptures it is doubtful as to whether parents have a right to married life and

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children if they do not take seriously the Christian instruction of these children. Love for and interest in the spiritual welfare of children is a valid measure of one's Christian conviction and stature.

We are in danger of falling far behind the emphasis which Luther placed on Christian instruction and training. He desired that his Small Catechism be used effectively by the father in each family. The parents are to check up on their children and help them to come to a worthy knowledge of God and the resulting responsibilities toward neighbor and fellowmen.

Guidance

The home needs to give careful guidance in helping members evaluate the products of modern advertising. Children and young people must recognize the fact that certain doubtful and even harmful products are backed by immense sums of money; there is danger in being continually tempted to use money for endless gadgets and comforts that Christians may well get along without in order to be of greater help to millions less fortunate. The Christian family must give basic help to its members in evaluating and interpreting the endless amount of news, art and drama that comes to them through printed materials, the radio and TV.

The home determines basic at-

titudes toward God's creation and the arts. No generation has ever been permitted to see so much of God's majesty and wonders as our own. Whether we are enjoying the blessings of modern transportation which comfortably take us to our national parks or foreign shores or which permit us to see filmy clouds or majestic panoramas of rivers, fields and man-made cities from the skyways; whether we are looking through a telescope or a microscope, or whether we are hearing and viewing a glorious presentation over television from two thousand miles away: all must remind the Christian of the infinite, loving God Who is "majestic in holiness, terrible in glorious deeds, doing wonders" (Exod. 15: 11) and Who "has made all his works in wisdom" (Ps. 104:24).

The Believer Praises God

The excellency of God's gifts must move the believer to praise and magnify the Giver. These opportunities are offered in multitude almost daily in the family circle; such praise of God comes naturally to the believer with open eyes and ears; it forms an essential part of his prayer life. Every miracle of His wonderful works is an action of His power, His holiness, His steadfast love. This loving Father Who keeps nothing good for Himself but by His very nature must

impart the same to His children must receive praise in various family situations.

Acquiring Appreciation

The home must encourage deep love for Christian hymns and carols. Attitudes toward music—vocal and instrumental—and habits of enjoyment and appreciation are formed through experience and practices in the home. The home forms attitudes toward religious learning and festivals, toward inspiring pictures, and toward an appreciation of religious literature.

The family develops world-wide Christian sympathies for one world. John Ruskin once wrote: "The history of a nation is not a history of its wars, but the history of its households." The basic conceptions which children form toward other races and peoples are developed very largely at home from the parents and brothers and sisters. Unless they have been harmfully educated by their environment, small children are not race conscious.

Practical Stewardship

Human hunger is certainly still one of the most common and basic causes of war and epidemics. If something concrete is to be done about two-thirds of the human population which is today known to be ill-housed, ill-clothed and ill-

fed, parents in the family must help their children to become concerned. When tens of millions of our fellowmen in foreign countries are suffering from hidden hunger the family can best lead in self-discipline and self-denial. When only two billion of sixteen billion acres which might be cultivated are being used, the family emphasis on crop expansion, more use of machinery, irrigation, new-type crops, soil conservation and the like might be real examples of Christian stewardship.

Foe to Communism

The developers of hybrid corn, which increased the average yield per acre by eleven bushels in fourteen years, were following God's command to subdue the earth. Hunger and starvation do not result from a natural law which our Heavenly Father has created but are rather the drastic results of the ignorance and stupidity of man. The Christian family can awaken concern in its members to feel a deep responsibility for producing and distributing much more effectively to all fellowmen. They can become aroused and do something about the fact that in the United States 30-40 million farmers produce more food with less physical labor than 200-300 million farmers produce in China. Today the Christian compassion in bringing

ood and health to millions offers the most powerful road-block to Russian Communism.

The family co-operates in creating enthusiasm for Christian literature. The American mania for cheap, obscene literature and the wasteful craze for the comics could be overcome if families would early learn to enjoy that which is elevating and inspiring. The best authorities report that there is \$16,000,000.00 worth of obscenity peddled among Americans each month; fifteen million sex magazines printed each month are said to be read by one third of the American people.

At the same time some of the greatest religious book reviewers are reporting a phenomenal turn to interest in religious books during the last decade. Today most attractive and inspiring reading materials are available for every member of the family. Forming the early habit of reading valuable Christian books should be one of the most important educational influences in the life of the child and youth.

Hub of Education

The congregational library has well been called the hub of the educational program of the congregation; members of the family must bring it into being. While the librarian must know something about the mechanics of library

organization, the basic qualification is her ability to bubble over with love and enthusiasm for worthy Christian literature. No Christian educational building today is complete without an attractive library reading room.

Begin now to create a congregational library fund and let all parents give it their enthusiastic backing. The author is convinced that an inspiring presentation of this matter to any three congregational organizations, followed by a spirit-filled sermon on the subject and the announcement of a free will offering for the cause will provide a surprising beginning.

Influencing Choices

Christian colleges need the home. One of the most important church schools is the Christian College. No other church school is so much in need of the active interest and good will of the family. No one will ultimately be able to influence children more to want to attend their own church-related college than the Christian parent. Are the parents thoroughly acquainted with the opportunities and offerings at these Christian colleges? Do they convince their children of the great values of religious convocations, special Bible courses, and Christian associations which make up the very heart of the Lutheran colleges? The family alone over a period of decades can

implant in children deep, lasting love for their fellowmen and permanently inspire youth to devote a full life to enthusiastic service in God's Kingdom.

With the continued need for more full-time missionaries, pastors, parish workers and the like, one wonders how seriously parents are concerned about influencing their children in this direction. Parents are doing the influencing one way or another. Parents have far too long hidden behind the excuse that they must not make vocational choices for their children; they are doing far more of it than they realize; they do create interest, give encouragement, pray, provide toys and tools and books in specific directions.

The family makes basic Christian concepts meaningful. Many Christian concepts and expressions will remain vague and meaningless to millions of church members unless the family makes them real. One of the most blessed experiences of the Christian, that of being forgiven, is probably first experienced in the home. If it is really experienced there, a child or adolescent being truly forgiven by a father or mother, brother or sister, that individual will be most perfectly prepared to experience the personal forgiveness of God in Christ Jesus.

Yes, every church school needs the most enthusiastic interest and support of every member of the family.

GOING UP

There are now

41% more children under 14 years

49% more between 5 and 9 years

67% more under 5 years

. . . than in 1940!

from *Writer's Digest*—Feb. '54

Films and Families

By BRUCE SIFFORD

THE MOTION picture is the most popular form of entertainment for the majority of Americans. This is true whether motion pictures are seen at the theater or on the television set in the home.

Whether the motion picture is the ideal entertainment for families is debatable if not doubtful. When one views the average motion picture he often wonders how motion pictures have attained such popularity.

Great Strides

It is true that the industry has made great strides in production technique and mechanical perfection. We now have natural color, third dimension, cinerama, cinema-scope, and stereophonic sound reproduction. But in spite of all these, the subject matter of most motion pictures is mediocre and leaves much to be desired. Sex, crime and cowboy-gunmen seem to be the only subjects that producers believe will swell box office receipts. And when a producer does film any of the great classics of

literature very often the original story and plot is so changed to conform to the set pattern of Hollywood that it is difficult to recognize the work of the author. Too often the producer attempts to produce "stupendous, gigantic spectacles", at the expense of the original story, a story which has lived through centuries and is not improved by any high priced Hollywood script writer.

This story, often told, illustrates this point. When a motion picture producer was making plans to film the Passion Story he told his staff, "Gentlemen, this is to be our super colossal production of the year. Therefore, we are going to have twenty four disciples instead of only twelve."

Hope for Future

The great film "Martin Luther," which has been received so well during the last year may well cause Hollywood producers to rethink their policies. They may now realize that the American family will patronize a picture without sex, crime and cowboys if it is well done in an entertaining manner such as this great picture. Let us hope that this is true.

During the past five or six years, churchmen and some producers have successfully been making religious pictures, and these pictures have been well received by congregations in the teaching and promotional programs of the Church. Many television stations have welcomed these productions and have given free time on their stations for bringing these pictures into the American home.

For Family Night

Last year the Lutheran Church-Missouri Synod produced fifty-two such pictures for television and congregational use. These films deal with the problems of the Fisher family and how their church and Christian faith help them solve these problems. Cathedral Films and Family Films are also producing similar pictures as well as numerous Bible stories. Any of these films make excellent program material for "Family Night" at the church.

The pastor and his "Family Night" Committee may use these films and rest assured that the whole family seeing such a motion

picture will be inspired by the message without being subjected to the sordidness often found in the so-called entertainment film used on television or at the neighborhood theater.

Not long ago the writer attended a "Family Night" where such a religious film was shown. At the prayer session which followed one man prayed, "Lord, after seeing this picture tonight, I see myself as I am with faults and shortcomings I did not know I possessed. God help me to be more tolerant toward my family and my fellow men."

Dedicated Service

The motion picture is too great a media for teaching the Gospel and the Christian way of life to be degraded by sex and crime. We of the Church's Audio Visual Services ask your prayers that the work of the producers of good religious films may prosper and go forward. And let us remember to pray for a definite change in the trend of motion pictures produced for our entertainment in the theater and television.

LET THERE BE LIGHT

"Let There Be Light," weekly transcribed religious radio dramatic series presented by the National Council of Churches, is available to radio stations without cost through any interdenominational group. For information write National Council of Churches of Christ, 220 Fifth Ave., New York 1, N. Y.

For the Family Bookshelf

By MARIE SHUPE

NATIONAL Family Week, a week of special emphasis on family life, is an accepted institution among us. Whether its observance is community-wide or on a congregational level, our churches, as well as all civic organizations, are made aware of the significance of this week which we prefer to call Christian Family Week.

Churches of America today, as perhaps never before, are giving thought to their program for making home life more Christian. Sermons are preached, lessons are taught, articles appear in church papers, books are written, each in its own way posing the problem, *what can be done to strengthen the Christian home*; and each in its own way is trying to give some of the answers.

Family Consciousness

Examine any current booklist or browse around in any bookstore and you find an ever increasing number of books that deal with family life in one phase or another. We are family conscious as never before. "No nation can be any stronger than its homes" . . . "As goes the home so goes the nation" . . . "What happens in today's homes will determine the destiny

of tomorrow's nations." These and similar quotations are read so frequently that they have become almost trite. And yet, because of all the forces that threaten today's homes and today's families, the church is convinced that only Christian homes and Christian families can meet these forces and not be destroyed by them.

A Quick Look

Let's take a quick look at several books on home and family life that have been published recently. They are not mentioned with any thought of the order of their value.

Love Is No Luxury, by Marjory Louise Bracher, is a book that you might overlook in this field because of its title. Its subtitle, *A Guide for Christian Family Living*, gives you a truer picture of its content. The first chapter, and incidentally the longest one in the relatively short book, points up the fact that something has happened and is happening to the homes of our generations. The author discusses threats to the home that are so basic that some of them can happen to any one of

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us, but the resources to meet them, we are told, are in our hands. It's up to us how we use them. From the first to the last page Mrs. Bracher develops this thesis: The Christian family is the strongest family, and any family can become Christian in spite of the society of which it is a part.

In addition to being sound and practical, this little book is also highly readable. You will want to stay with it until you finish it. On the other hand, if you are looking for a study book it is outlined for that purpose and adequate supplementary material is suggested.

On Everyday Living

Another book for parents particularly but of interest to all church workers who share in the responsibility for Christian growth of children is *Your Home Can Be Christian*, by Donald M. Maynard. It is sure to provoke some thought as you ask yourself, "Is my home truly Christian? And if so, what makes it so?" You will readily see that the answer to your questions involves far more than the practices that are usually thought of as religious activities in the home. Dr. Maynard, who is an authority on family life by virtue of both his training and his experience, deals very practically with everyday problems of family

living as it touches the lives of young children, of adolescents, and of parents. He gives warmth to even the more technical aspects of his subject as he comes back time and again to the adjustments, the understanding, the patience, and the love that are "musts" in creating the atmosphere of a happy Christian home.

On Family Worship

And here's another book that may prove useful, particularly if you are looking for some helps for family worship in your home. No, it isn't a set of ready-made daily meditations that you can use with your family. Rather it suggests source materials on various age levels to help you tailor-make meditations to fit your family and its needs. The authors, parents of four children, offer specifics of the "how" of family devotions, many of them drawn from their own family experiences, and using such resources as are found in the home as the Bible, hymnal, pictures, and Bible storybooks, as well as holidays, other special days, the family's ordinary table talk, and hobbies. If you would like to try working out informal but timely devotions in your home you may be helped by reading *Guideposts To Creative Family Worship* by Edward and Anna Laura Gebhard.

No list of family books would be complete without a mention of James Ellenwood's latest, *One Generation After Another*, written in his own inimitable style. If you have read *There's No Place Like Home* or *It Runs In The Family* you know what that style is. Once you start it you want to chuckle your way through it without interruption. To say the book is amusing is an understatement and to say it is entertaining is not doing it justice. It is both, but it is more, as Dr. Ellenwood relates anecdotes to illustrate a wide variety of family problems. He offers sound advice and usable suggestions based on "my experiences with the wild horde of my own offspring", with which he says he

has had just enough trouble to keep him on the practical side and to prevent him from boasting of any outstanding successes. One senses a scientific approach to the subject under discussion couched in thoroughly unscientific terminology.

A disappointing feature of this book is that the author waits until the last chapter to refer openly to the spiritual side of child training and even then he does so superficially. The disappointment is lessened, however, by the fact that the general tenor of the book with its interspersed prayers convinces the reader that it was written by a Christian father dedicated to the cause of happy homes and happy family life.

Take Time to Play

A family must take time to play together. Someone has said that the most important thing people do is not done at father's office or at mother's wash tubs, or even in the school room. It is what we do with our leisure time, for that is when we make ourselves the kind of people we really are.

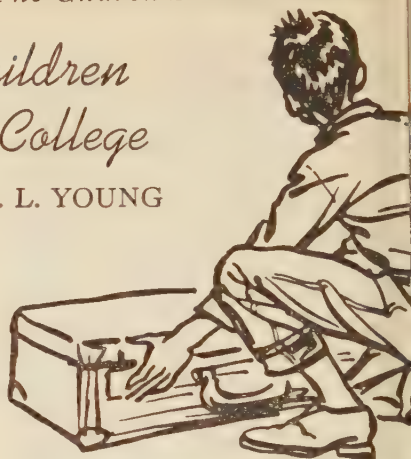
Playing is good for everyone, young and old. Each member of the family should have his own friends and his own individual ways of enjoying himself, but there should be some time when the family plays together. This tends to make the members of the family better acquainted and to develop a feeling of belonging to each other.

Give your children the best. In fellowship together, worshiping together, reading together, listening together, working together, and playing together. *O blest the parents who give heed unto their children's foremost need . . .*

—From the Lutheran Herald

Why Encourage Children to Go to a Church College

By WM. L. YOUNG



IN ORDER to maintain its colleges and seminaries, my church body each year appropriates for this purpose approximately twenty-five per cent of the benevolence money collected in its congregations. This amount does not include the fine sums raised in addition for new buildings. My Church believes that a strong church must have strong schools to train strong leaders for our pulpits and our pews. In order that their leaders may be strong Christians it knows that the schools that train them should be church schools which emphasize Christ and the Christian Way of Life. My Church has faith that benevolence money invested in church schools is a wise investment.

There's a Difference

Our country is dotted with many private colleges and state universities that are not church owned. Because of our American viewpoint of the separation of Church and State, their emphasis can not be on our Christian re-

ligion, although some of their teachers are believing Christians. They lack the essence of our church schools—the Christian climate.

In the church school there is this healthful Christian climate—Christian teachers, Christian chums, a Christian philosophy basic to every curriculum, vital courses in the Christian faith, daily chapel exercises—a Christian environment. First things are placed first: it truly is more important how to live a life rather than how to make a living; big jobs with little pay are better than little jobs with big pay; labor of every type that is service to God and your fellow man is noble and may be a vocation with a call from God; there truly is infinite wisdom in the advice, "Seek ye first the Kingdom of God and His righteousness." And please remember, your Church

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planned this school for your boy or girl, is willing to invest Kingdom money in your boy or girl, and it wants for your boy or girl the same thing you want—the best possible education.

Don't Wait Too Long

In the happy democratic families of today persuasion and encouragement replace iron disciplining and orders. Husbands frequently step down from their pedestal of being the head of the house and admit, "My wife made up my mind." Often if issues are debated, parents may accede to the whimsical wishes of their children. Therefore it is not wise procedure to wait too long with this college question and then at the last moment set your foot down as boss and order, "You are going to college and you must go to our church school." A reluctant, sulking, unhappy student is handicapped from the start.

The Easy Way

There's an easier, simpler way. Let that child grow up with the idea that some day he will attend our college. I remember when I became, for the first time, a proud father of a dandy son, when we were living at Hebron, Nebraska, that the local men's store immediately sent a neat little pair of pants with a congratulatory card as a

gift to its future customer. That was what I call good public relations!

I was talking to a parent in Texas last year who is an ardent booster of our Texas Lutheran College. He said, "The other day I bought Tommie, my seven year old son, a sweat shirt and on its front, it had the letters, "Texas A and M." He wore it proudly for several days until it dawned on me that if I expected him to be a future quarterback at Texas Lutheran, I'd better start him wearing the right sweat shirt." There's sense in that.

Early Propaganda

In England, parents register their sons at birth at Eton or Yarrow or the college of their choice. My father was a graduate of Capital University. Every early year of my life I imbibed the affection and interest my folks had in this school. My parents made financial sacrifices in donations to its program. We took family delight in every part of school programs, and we concocted loud alibis in those years when the baseball or the basketball teams were not up to standard. Whenever possible, my dad took me to the campus, we met the president and some of the great professors, we saw the students graduate. And when the proper time came, I went

to Cap as a matter of course. My three sons did the same—without any argument from me.

Four of the schools of my church body in 1954 will be 100 years old or older. In every one of them we have families famous for service to God and Country whose granddad, father, son and grandson all are or will be alumni of our schools.

And, since coeducation with us is not too recent of origin, we can soon say the same thing of grand-ma, mother, daughter, and granddaughter.

Of course, you parents can't pick your ancestors, but is there any good reason why you both can't start right now to be good ancestors yourselves?

QUITE AN IMPRESSION

The foreign mission speaker had made quite an impression. "Just think, children!" he stated impressively, "in Africa there are 10,000,000 square miles of territory without a single Sunday school where little boys and girls can go. Now, what should we all try and save up our money to do?"

The class of children was, indeed, properly impressed. "Go to Africa!" they all chorused in unison.

A Challenge

By BERNICE FJELLMAN

"MAMA kisses Junior on the forehead, wipes his nose, pats his unruly hair back into place and says, 'Have a good time at college, Rutherford, write often, get good grades, don't stay up after nine o'clock—and go to church.' . . . If she only knew . . . Junior hits the campus, buys himself yellow cords and a pipe, discovers he can swear out loud because Aunt Clara isn't around to eavesdrop, and he is a big man. The great emancipated individual . . . Knows all about Goethe, thermodynamic dynamics, the UN, Voltaire—yet is content to limp along with a theology confined to the colors in Joseph's coat.

Registering Faith

"Kids put down 'Lutheran' on their religious preference registration cards and then attempt to live on a plane of suspended animation making no attempt to mature in their faith as they mature academically and intellectually." (From a Lutheran student paper).

A characterization like this is a challenge to all of us who are parents and teachers. It is not something we can dismiss with a shrug of our shoulders, implying, "Well, that's the younger generation!" We must face the fact that this

characterization may describe one of the children we now know in our home or church school, who in a few years will be enrolled in a college. But, you say, what a student says or does when he is away at college at some future date doesn't concern me *now*. Yet it must concern you now, unless you are content to have him develop into a lop-sided individual, maturing academically and intellectually but not in his faith.

On many campuses students are asked to sign religious preference cards which are turned over to the representatives of the various denominations. These representatives use the cards in establishing contact with students of their particular church. Through the Division of Student Service, the Lutheran churches of the National Lutheran Council have such representation on some five-hundred campuses. On about sixty campuses there are full-time or part-time staff people—pastors, counselors, and graduate assistants. On the large majority of campuses, the representative is a parish pastor

Miss Fjellman is Program Secretary for the National Lutheran Council's Division of Student Service. The Division's office is 327 So. LaSalle St., Chicago, Ill.

who has accepted the responsibility of bringing the ministry of the Lutheran Church to the campus.

Just what is this ministry carried on by the Division of Student Service? Pastors, counselors, and other workers are concerned that the Christian faith of the student continues to grow and develop in specific relationship to his academic pursuits. This goal is achieved through these emphases:

Worship—Students are urged to attend church services regularly, and to participate in private and group devotions.

Study—Courses in Doctrine, Ethics, and other pertinent subjects, in addition to Bible study, are a vital part of the campus ministry.

Evangelism—Expressing one's faith and sharing it meaningfully with others is deemed an essential characteristic of the Christian student.

Calling—Staff persons spend considerable time in calling on students; students, too, are encouraged to consider this one of their obligations.

Counseling—What should I choose as my vocation? Is this the right person for me to marry? How can I resolve the apparent conflict between my faith and what is taught in some classes? These and many other

questions lead to formal and informal counseling sessions between staff and students.

Recruiting—The challenge to the individual to relate his life meaningfully to God's purpose for him involves placing before him the specific tasks within the church in addition to understanding the call of God in every vocation.*

An Immense Mission

A stupendous task? Indeed it is, particularly when we realize that there are 125,000 Lutheran young men and women enrolled in the colleges, professional schools and universities of the United States. Just as important is the fact that of the 2,500,000 college students in the United States, one million of them are outside the Church! A tremendous mission field which demands our concentrated efforts. Do you wonder that we request your help as parents and teachers?

This help begins by the way you teach and guide the children under your care. The kind of faith you share with them and seek to develop in them will determine in

* Further information about this ministry is found in the leaflet, "Your Church on the Campus," prepared by the Division of Student Service and available in quantity. This leaflet can be used very effectively as a basis for discussion with high school seniors as they consider their plans for college.

a large measure the response they will make in a college situation. Is your teaching a dull, lifeless recitation of certain words and ideas found in a prescribed textbook? Or is it alive and vibrant—facts and concepts imbued with the joy and confidence of your own faith? Students with a living, vital faith plus open, inquisitive minds, not only about mathematics or history but about their Christian faith, will seek opportunities to refine this faith and to relate it to the many facets of life opening to them.

Students in LSA

Working closely with the Division of Student Service in penetrating the academic community with the Gospel is the Lutheran Student Association of America. This autonomous, international organization has its own officers and budget. There are over four-hundred chapters (LSA) on campuses throughout the United States. These groups have been described as "a virile fellowship of students on your campus, worshipping, studying, serving, recreating, and witnessing together, dedicated to Jesus Christ and His Church."

Ruth came to her campus pastor one day complaining of the way her instructor in Humanities was handling Christianity and the New Testament in class. They were studying the literature of the New Testament era—Lucretius, Marcus Aurelius, Luke, John, Paul—and the instructor was treating them all alike as the philosophical reflections of some rather gifted and brilliant men. The New Testament literature was nothing unique nor was the Christian religion which grew out of it. This LSA-er in righteous jealousy had raised her hand and offered her objections, whereupon the majority of the class descended on her with a vengeance. She had come away smarting just a little. At Ruth's invitation, the campus pastor visited the class and listened to the charming instructor give Christianity and all other religions the same treatment. Upon introducing himself after class and challenging some of the statements, the campus pastor was invited to return—this time to take the class! Not an easy assignment, but it was accepted. Facing a class of seventy the next week, the campus pastor



began by pointing out the uniqueness of the New Testament literature and went on to state some essential Christian presuppositions. He concluded by asking, "Are there any questions?" About fourteen hands shot up and from then on it was a matter of answering questions as best he could. The encouraging thing was the spirit of honest, sincere inquiry—no guff-

faws, no wise cracks. These students were really looking for some answers.

An aggressive Christian student and a concerned, responsible pastor—a powerful witness in the classroom. Who can tell how extensive that witness will eventually be? One thing is sure: what you share with your pupils now will be a factor.

A Mother's Gift

"What can a mother give her children
Greater today than this one great thing—
Faith in an old, sweet, beautiful story,
A star—a stable—a new born king?"

"Shining faith in the young lad, Jesus;
Lover of high white things was He;
Jesus—straight as a Lebanon cedar;
Jesus—clean as the winds from the sea."

"Faith in the young lad come to manhood:
Jesus, compassionate, tender and true—
Oh, my children—what more glorious
Gift in the world can I give to you?"

"Carry it high like a lamp in the darkness,
Hold it for warmth when the day is cold—
Keep it for joy when youth goes singing,
Clasp it for peace when you are old."

"What can a mother give her children
More than a faith that will not dim?
Take it, my dear ones—hold it forever:
A lamp for a lifetime—faith in Him."

—Author Unknown

Gleanings

By AXEL V. BECKMAN

MUCH has been said and written in recent years concerning the widening trend of abolishing religious education of any kind from the public schools. And many have been the attempts by churchmen to fill the void thus created.

A hopeful sign in the matter is the projected study by the American Association of Colleges for Teacher Education as reported by Virgil E. Foster, editor of the *International Journal of Religious Education*, in the January, 1954 issue of that periodical.

A department of the National Education Association, the above named association is to seek to find answers to the question of how far the public schools can go in teaching religion or about religion. A grant has been received from the Danforth Foundation to finance the study over a 2-year period.

In the project, some 18 representative teacher education institutions will undertake creative activities according to plans developed in the institutions. The representation is nation-wide, and will also include co-operation with

a number of selected "pilot" high schools.

Mr. Foster states, "Leaders in Christian education near the several institutions chosen will wish to relate activities of their churches to the Project in any ways possible. Leaders near other teacher training centers will wish to do what they can to focus interest of their local institutions upon the results coming from the experimental schools. The project will probably come up with some conclusions of interest to all of us."

R.S.V. for Young People

The International Journal also reports that a new edition of the Revised Standard Version of the Bible will also be published early this year. It has been designed specifically for children and young people in church schools. While the text will be identical with the original, it will have assumed a smaller size, and will contain twenty-four 4-color illustrations and six colored maps.

"Strong In the Lord"

From the *Christian Herald*, February, 1954, comes a thrilling report of the steadfastness of Christian Kikuyu tribesmen in the face

of the Mau Mau uprisings in Kenya Colony. 408 of these Christian natives, in defiance of the Mau Mau hatred toward Christians, for whom have been reserved the most savage treatment, have begun to wear special badges identifying them as "Torchbearers" for the Christian faith.

While the wearing of the badge has served to stamp the wearer as a potential victim of the Mau Mau's, it has also won the respect of many other tribesmen because of the courage thus displayed, and has already been of tremendous moral influence throughout the colony.

SEGREGATION

Atlantic City, N. J.—(NLC)—Whatever the U. S. Supreme Court's decision on segregation in public schools, it will challenge the churches of America to greater efforts toward racial equality.

That was the view expressed by Dr. Robert E. Van Deusen at the 36th annual meeting here of the National Lutheran Council. He is secretary of the Washington, D. C. office of the NLC's Division of Public Relations.

Dr. Van Deusen declared that the ruling expected by next June from the nation's highest tribunal will give the churches "a chance to redeem themselves in some degree" for their "slowness to encourage non-segregation in their own life."

"If the Supreme Court decides that segregation must be eliminated," he said, "there will be an urgent need for cool-headed leadership in making the transition. The churches are equipped to provide this. If the Court permits segregation to continue, the churches will have an even greater opportunity to lead the movement toward voluntary non-segregation."

Dr. Van Deusen described the hearing of the school segregation cases by the Supreme Court as one of three events which took place in national life in 1953 that were of major significance and interest to church groups

The Church Library

PART I: THE HUB

This is the 1st article of three. To follow are "The Task" (organization and administration of the library) and "What of the Child." (Selection of books.) Ed.

By HENRIETTA FORGE DIESING

WHAT the Pastor is to his congregation, what the secretary of the Church office is to the physical organization of the Church, the Church Library CAN BE to the Christian educational program of the Church, namely, the hub, integrating the informational and recreational reading programs of all the departments and organizations within the Church: Sunday School, Brotherhood, Choir, Women of the Church, Christian Fellowship Group, Luther League, Junior Mission Band, Boy Scouts, Girl Scouts, or others.

To say that the Church Library can supply the reading needs for the Church is an understatement, for a library is not just a collection of books. A library is a living, active agent of service, providing that service through books, films, film strips, slides, records, flannel-graphs, periodicals, pictures, and also through exhibits that might interest and inspire. Thus the term "library" from the Latin "librarius" meaning "of books," is

no longer adequate to describe the present day all-inclusive service the library is called upon to give. It is self-evident, however, that the grouping together of all these services that now constitute an efficient library is more expedient, not only because the purpose of each is to inform but also because such grouping simplifies the physical set-up for service.

In most instances, the Sunday School collection of books constitutes the nucleus of the Church Library. Perhaps that is because the Sunday School is primarily known as a "school" and, as such, has accumulated materials that have grown into a library. Other organizations within the Church, though they, too, instruct, are not organized primarily for that purpose. Yet, they soon find that they also accumulate materials which will be used from time to time. If each organization continues to

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handle its own materials, that is, of course, its own concern, but, how much more expedient it is to cumulate all such collections and house them together in one centrally located library, where all materials will be available at all times. Even though the library staff may not be on hand during the week, the Church office can easily check out the material in such rare cases where that is necessary. Most circulation takes place on Sundays.

Overlapping Interests

The housing together of such collections eliminates duplication where overlapping interests occur and one collection complements the other. Each, also, thus has access to a wider range of materials. Books are usually shelved according to age levels; that is, the level of children, young people, and adults, yet to permit the reader to choose from whatever reading suits his individual level of reading ability or interest. One collection complements the other in that the Vacation Bible School may need material on handicraft found in the Boy Scout collection; the Women of the Church may need information on Church history to be found in the Sunday School Collection; the Luther League may need material on missions to be found in the collection of the

Women of the Church; perhaps the Brotherhood needs pictures to demonstrate a lecture. How much more expedient when all of this material is available in one place rather than in many separate, scattered collections, each at a different place with different rules and in charge of different personnel.

Library Committee

Granted now, that the library has been organized in the manner just discussed. The librarian should keep her finger on the pulse of the educational program of the Church. This can best be done by organizing a Library Committee consisting of one representative from each organization. These members can keep the librarian informed of the library needs of the group, and, in turn, bring to the groups what the library has to offer. Such co-operation is especially invaluable to the librarian in book and audio-visual selection. Regular meetings of the Library Committee with the Library Staff are essential.

The question arises concerning the areas of subject matter which should be covered by a Church Library. Its very title makes it obvious that the materials included are basically for the purpose of furthering the Christian education of the Church, enriching its units of study by supplementing materials where needed. Thus the

basic collection should be the best available material to stimulate Christian development and growth.

It must not be overlooked, however, that any good, wholesome material will find a welcome place in the Church Library, because it, too, will fulfill a need, that need to have something positive to offer to meet life interests aside from the purely religious, or spiritual interest. What better way can we teach that religion carries over into all of life? To criticize the reading habits of those who have fallen victims to questionable literature is a negative approach. To have something better to offer is a positive approach.

The Church Library should keep complete files of Church periodicals, records, and similar matters. For reference purposes the cumulation of Church papers and magazines should be kept by volume (chronologically), and, upon the completion of a volume, should be supplied with a title page, table of contents, and index (furnished by the publishers upon request). These, then, become part of the church's archives.

The Church Library should be, and can be, a living, active agent of service to meet the needs of the over-all program of the Church and to meet the needs of the individual member of the Church.



1954—the Marian Year

"It happened once before in the history of Christianity that all the worship and love of men turned to Mary, and Christ was left in the background as the Judge of the World. But for Protestants this year and the coming years will remain the years of our Lord."

From the French publication "*Le Massager Evangelique*," commenting on the Papal proclamation of 1954 as the Marian Year.

Memory Work in Confirmation Instruction

By GERHARD H. DOERMANN

*Professor of Christian Education
Capital University Seminary*

This is the second article in Pastor Doermann's series of four.

II. Psychological Considerations Relative to Memory Work

If we should ask the question: "How do we think?" we would be unable to answer. We simply do not know. The best present day psychologists agree that we do not have an answer to that question, and some, if we can read between the lines of what they have written, seem to have given up the hope of being able to answer it from a purely mechanistic viewpoint.

Miracle of Thought

Statements like this occur in newer books, that we do not yet know "the exact relationship between neurological and physiological development and mental function"; that "we shall not be able to explain just *what* thought is, or satisfactorily *how* it can occur at all, we can accept the fact that thinking 'goes on' . . ."; that "it is necessary to qualify our interest

in the organic basis of thinking, because we are, as yet, quite ignorant about it."

The Christian cannot explain *how* thinking goes on any more than can the psychologist. But the Christian knows that it does go on because God has made him! The miracle of thought is a gift of God! When God made man, breathing into him the breath of life, God made man in His own image. He shared with man in finite amount something that He possesses in infinite measure.

Resources Available

Man can apprehend the idea of infinity, of eternity, of something and Someone beyond the reach of the five senses, even if man cannot comprehend God, or the infinite or the eternal. He can know about them even though he cannot understand all about them, because God has made man in His image and revealed Himself to man.

If the question "How do we think?" is changed to read "With what do we think?" then we have an answer. What are the resources with which thought operates? or with which it manipulates? The answer is simple; with the percepts and concepts accessible to the mind. These concepts are available to the mind for use by recall, that is, in memory; or available in some storehouse outside the mind, such as a book.

The Power of Recall

Yet even this latter repository is accessible to the mind for its use only when it is remembered as a source for the material. If we read a book with some valuable ideas, and later, when we need to use some of these concepts, have forgotten in what book they occurred, they are no longer available for use. Neither would they be if we had even forgotten that there were such helps.

Directly or indirectly then, we may say that *all thinking depends on the power of recall*, that is, on memory in the functional sense. By thinking we mean all thought processes. The only exception to this might be sensation which remains a sensation, and never becomes a percept, because it does

not reach the level of consciousness. This exception is stated because, psychologically, even the sensation is considered thinking.

If it is true that all thinking depends directly or indirectly on a functioning memory, then we may safely state that all learning also depends on the memory. This does not mean the ability to memorize word for word, however, though it may use also that ability.

Rote memory is just one form of the power of recall. There are others.

At one time we were led to believe that thought depended upon words; that clear and exact thinking depended upon verbalization. It is quite commonly agreed today that thinking uses images not expressed in words, as well as words. Words are merely symbols that we attach to ideas, and it is not necessary to express an idea in a word or words to be able to use it in the ongoing process of thought. In the psychological world there are those who are even holding forth the probability of imageless thought. Be that as it may, the fact we do think in images is important for our discussion, because it holds before us the fact that we stated above, that memory is not confined to word-for-word memory!

Kinds of Recall

Let us make a simple distinction then between rote memory, that is recall in exact words, and recall of ideas. We might call this latter ideological recall, and the former, verbal recall. Verbal recall, or word-for-word memory, consists of the ability to recall a series of words in proper sequence. This may be done with a series of non-sense words as well as with sensible expressions. It is purely mechanical in the sense that by repetition a type of neurological path is developed in the nervous system so that one word in the series suggests the next. When little tots learn some of their early rhymes it is often purely mechanical, that is, they learn the words in proper sequence, but the words have no meaning for them. The only meaning for them is often the satisfaction they receive in being able to recite what they have learned, added to a bit of satisfaction the rhymes and rhythm may impart.

Concepts

The power of recall that, for want of a better name, we may call ideological recall, is extremely important in confirmation instruction. In this type of recall one idea suggests or brings to mind another, related idea. It, in turn,

recalls still another related idea in the pattern, until the entire ideological pattern has been covered.

We might consider this same power of recall from another viewpoint, using the idea of concepts. All of us think in concepts. They vary in kind and complexity. The ability to form concepts is a kind of selective power of the mind which ties together past experiences of the mind with a present experience or mental activity, grouping them, relating them, or arranging them, and then using this combination form, a concept, in further thinking.

When I think of Jesus, by way of example, it is not an ordinary human being that comes to my mind. Nor is it merely the God-man. I think of Him as Saviour, and that includes all that He is, all that He did, and my experience of Him by faith! The idea the name "Jesus" calls to mind then is something complex, with a whole group of related ideas. The name or word has become the symbol of a concept eternal in its implications, with a host of related ideas, so many and so far-reaching that no one word could express even a fraction of it.

Thinking and Words

This illustration should reveal

The danger of equating words with concepts (as Vinacke emphasizes on page 102 of his book.) All that comes to my mind when I think of the word "Jesus" cannot be put into one word, and I know that my inner convictions in relationship to Him are far beyond any words or verbalization.

This does not mean that words, and being able to put concepts into suitable words, is unimportant. It is highly important, not to develop my thinking, but to enable me to express my thoughts and so share my thinking and my convictions with others. Such sharing, we must add, does stimulate thought, and in that way and to that extent, verbalizing does foster thinking. But thinking is not dependent *per se* on verbalizing.

Patterns

One of our tasks, then, in confirmation instruction, is to help our learners establish thought patterns, whether we call them idea patterns or concept systems. We shall have more to say about this in parts III and IV. It is

necessary to state here, however, that such thought patterns or concept systems must be stimulative, and while directive, yet not a straight jacket to confine thinking. They must be directive, in that the total concept system, in so far as it can be comprehended, must be recalled.

This type of recall, ideological or whatever we may want to call it, is our great concern in confirmation instruction. Thought patterns or concept systems in the field of Christian education, while they are not to be confining but rather stimulating, must nevertheless be limited to the extent that they must in all parts be in harmony with the Word of God.

Before turning to our next part let us sum up that word-for-word memorizing is a means to an end only: that the recall of thought-patterns, or ideological recall, is more important and the very heart of our work in the confirmation class. But we must also add that even that is not the ultimate goal of our work, but rather the complete man of God.

The Question and Answer Method

By W. G. MONTGOMERY

WHILE there are several good methods of teaching, there is no perfect one, and the wise teacher will probably vary his method to suit the class and the occasion.

The "Socratic" Method

In this discussion, however, suppose we consider the one method most teachers use most. It is also the oldest method, dating back to the days of Socrates, and known technically as the "Socratic" method, but in simple words, the "question and answer method". And, since this method is still used wholly or in part by practically all teachers today, I feel that a few words about its use might not be out of place.

In using this method, the difference between a good teacher and a poor one is mainly in knowing when, how and what kind of questions to ask his class, and how those answers should be received. I venture to say that any poor teacher may become a good one, and the good teacher a better one

by a study of the following simple rules on questions and answers.

First, let us lay down the general principle that a teacher should not tell his class anything that he can get his class to tell him. A teacher can easily talk too much. This is a big temptation to most of us. The main purpose of teaching is to get students to express themselves, and this is best done by knowing how to ask questions. When you can arrange your question without doing much talking yourself, and in such way as to cause the class to ask questions in return, you may know you have reached the highest art in teaching.

Avoid Guessing

Avoid all questions which can be answered by a "yes" or "no". Such questions require no thinking, only guessing, and become harmful in later life, the psychological principle of which, we don't have the space to go into here. But all such questions are bad for the child.

It is bad teaching to ask, "Was Stephen the first Christian martyr?" Such a question calls for only a "yes" or "no", a sort of guessing contest. The better form

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s, "Who was the first man to give up his life for Christ?"

Or, take this question: "Is the world better or worse than it was in olden times?" This question is bad because it requires no thinking to answer it. If the pupil says it's either better or worse, he has given all the teacher can expect, and yet he may be unable to give any reason for his answer. No question is good unless it stimulates thinking.

Questions too, should be constructive. When they suggest only an evil and have no remedy to offer, they can be very bad in their effect upon a class. It is dangerous to dig up a lot of snakes you cannot kill. Let them alone until you know how to deal with them.

Be Specific

I feel that much harm can be done to a class by raising problems for which we have no present solution. Any question that might shake the faith in someone should be let alone. Suggestion is the most powerful thing a teacher can use, either for good or ill. Nor would I ever ask a question to bring out the negative or evil side of a situation. Deal always with the positive, the constructive, the good, in asking questions, leaving out the opposite.

Questions also should be specific and to the point. General ques-

tions only confuse. It is confusing to ask, "Who wrote the Bible?" A class could not know how to answer that, since the Bible was written by different men at different times, and in different places. But the question is clear when asked, "Who wrote the Acts?" "Who wrote Romans?"

Be Concise

Try to avoid all unnecessary words in your question, such as, "Now, tell me if you can remember, John, what act first made David a hero?" If he cannot remember, he will not answer the question anyway, and why suggest that he might forget? All the above question except the last part should be omitted. Even the boy's name should be omitted until the question is asked.

Questions should be put to the whole class before asking any particular student for an answer. Corrected then, the question would be, "What act first made David a hero?" Then, John might be requested to answer. Asking the question before naming the one to answer it will cause all the members to give attention, since no one knows who will be called on.

Good questions are like lightning. They often strike in the most unexpected places. But no student will be left out. Each one will be asked a question, but has no

idea when or what it will be. This little technique will hold the attention of all.

Be Considerate

I try to be careful too, that my question will not embarrass anyone. If some member has a handicap or affliction I stay away from any question which might suggest his trouble. The timid student, too, is dealt with gently, and with easy questions. It is sometimes best not to ask a pupil any questions the first time he comes.

A frequent mistake is that of suggesting the answer in the question, such as, "Wasn't John the forerunner of Jesus?" Give as little information in the question as possible. Another mistake is that of asking two questions at once in rapid succession, such as, "Why did Judas betray Jesus? How can we betray him?" Always dispose of the first question before asking a second.

Related Questions

Questions should deal directly with the lesson, and relate it to actual life. Let them be practical and spiritual, avoiding all "trick" questions. They should help students in their every-day living. And, the teacher will need to be as

wise in dealing with the answers as he is in asking questions.

The greatest good that comes to the pupil is in the answers he gives. Encourage him then to give original answers, using his own thoughts and words, and show your appreciation for his answers even if they are faulty or incorrect. By the skillful use of other questions lead him to see his error. By wise direction, the correct answer can be found without letting him feel he was wrong, but rather that he had helped find the right answer.

Caution: Bad Habit

A habit some teachers fall into is that of repeating the answer given by the student. If the answer is, "John, the Baptist", the teacher repeats, "Yes, John, the Baptist". He does this with almost every question answered, and so unconsciously that he might be surprised if told of it. If the given answer is correct, let the teacher go on to the next question, with no remarks except to thank the pupil.

Commending the backward for whatever answer he gives will help him to do better next time; and this appreciation will encourage him to remain in your class. Listen to him and you won't lose him.

NEXT MONTH

Next month THE CHURCH SCHOOL TEACHER will bring you all kinds of testimonials on Vacation Church School. Just about all sections of the country will be represented.